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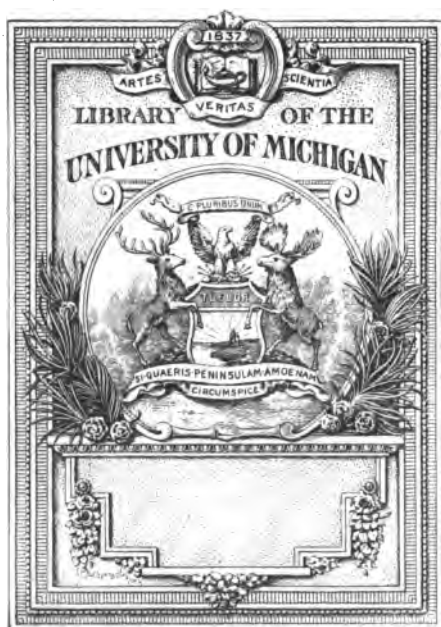
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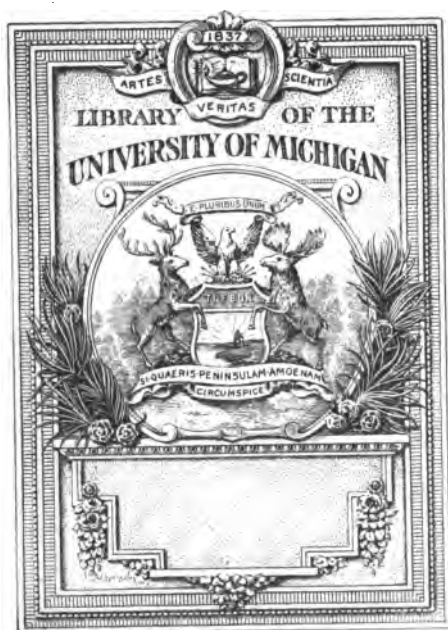
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THE RECITATION

BY

J. N. PATRICK, A. M.

AUTHOR OF "ELEMENTS OF PEDAGOGICS," PEDAGOGICAL
PEBBLES," AND "HIGHER ENGLISH."

Learning without thought is labor lost.—Confucius.

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To Teachers. — “The Recitation” has been given pamphlet form at the request of many teachers who have heard it in teachers’ institutes. No effort has been made to describe just “How to Conduct a Recitation” by arranging in a formal order the steps of a recitation. In the hands of an incompetent or machine teacher, specific directions would soon degenerate into a dry, mechanical routine. No one can tell another just how he should do anything. However, an effort has been made to call the attention of young teachers to some of the characteristics of a good recitation.

J. N. P.

- St. Louis, Mo., January, 1897.

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It is an old saying that as the teacher so the school. The best meaning for this is, that the pupil's mind, in the act of learning, becomes like the teacher's mind; it takes on the tone and coloring of the teacher's thought. The teacher builds his own thought structure into the mind of the pupil; begets him with his own purity, strength, and sweep of emotional life; breathes into him the breath of his own ethical nature. The teacher may resolve to train to accurate, thorough and methodical habits of thought; but unless these are habits of his own mind his efforts will be unavailing. The stream cannot rise higher than its source. If the teacher thinks loosely and slovenly he cannot hope to realize anything better in the pupil so far as the teaching goes. The narrow pedant and dogmatist can never secure scholarly habits and liberal culture. The teacher who has not a rich and full range of emotional life can expect nothing but a withered soul born of his teaching. The man who has not strength and purity of character cannot strengthen and purify character. The teacher builds his life into that of his pupil; and it is absolutely essential that his life be all that he expects the pupil to become. The quality of a teacher's life is a part of his professional equipment. — ARNOLD TOMPKINS.

THE RECITATION.

"Whether we regard the prime purpose of the school as mental or moral instruction and discipline, the formation of character or the manual skill that shall aid in securing a comfortable livelihood, the recitation is that about which center all the activities of school-life, giving it success or stamping it with failure." — HOWLAND.

Should Arouse Self-Activity.—A teacher's value depends upon his ability to stimulate mental activity in his pupils. Teaching a pupil is helping him to help himself. Correct teaching carefully notes a pupil's ability and supplies him with all he can do. It converts learning into knowledge. It recognizes the fact that only what is understood is useful — that the pupil should be trained in all that truly tends to educate him.

Until a teacher sees clearly the difference between training a pupil to think for himself and cramming his memory with text-book facts, he is a failure; until a teacher sees clearly that the power to think is more inspiring and lasting than the mere ability to quote the thoughts of others, he is a failure. Mind is more than a storehouse, more

than memory. Teaching is more than a memory exhibition of text-book facts, rules and definitions. Pupils go to school for experience. Memory recitation of the thoughts of others is not real experience; it is too formal. Mere formalism is soulless. The work of a teacher is real work. It demands the earnestness of an idealist. †

In every recitation, training for power should be the principal aim of a teacher. Text-book facts and methods are only means to that one paramount end. Training in correct methods of study and correct habits is a pupil's greatest need. Training inspires, develops, habituates; cramming deadens, arrests, destroys. The mind must grow or become atrophied. The mind needs mental food as much as the body needs physical food. Method should stimulate mental activity and thus create an appetite for mental nourishment. As physical exercise creates physical hunger, so mental exercise creates mental hunger. Strength — physical, intellectual and moral — depends upon exercise.

In the recitation, the real teacher finds opportunity to train his pupils in habits of self-reliance. A tactful teacher uses the recitation to train all the mental faculties of a pupil; the indifferent school-keeper uses the recitation to cram his memory. Teaching does not mean lecturing

or pouring facts into the minds of pupils. It means self-activity on the part of pupils or it means little or nothing. Children should be trained to think, to investigate, to question, to reason. The methods of a teacher should compel pupils to think for themselves.

Pedagogically wise is a teacher who sees even a glimpse of the great truth that telling is not teaching. Telling implies mental activity only on the part of the teacher. The pupils may be merely passive listeners. Teaching implies mental activity on the part of pupils as well as teacher. Telling merely fills a pupil with facts; teaching leads him to discover his own facts. Teaching is more than imparting information; it is more than recitation hearing. A teacher who is not sure that his method of teaching is psychologically sound will soon fall into a mechanical routine. A recitation should always awaken interest, for only through interest is it possible to awaken the mind.

“To teach mankind some truth
So dearly purchased — only then I found
Such teaching was an art requiring cares
And qualities peculiar to itself;
That to possess was one thing — to display
Another.”

Illustration the Test. — The recitation of the words of a text-book without ample illustration by

the pupil is a schoolroom farce. The mere ability to recite text-book matter is not a test of a pupil's knowledge of a subject. Without the ability to illustrate, a pupil learns much he will never know; that is, he merely recites the words of another. Teachers should insist upon illustrations of definitions and rules.

Exact teaching cultivates clear thinking and exact expression on the part of pupils. Indifferent teaching encourages careless thinking and slovenly expression. Exact teaching trains a pupil to be clean and definite in his statements; indifferent teaching trains him to be dirty and indefinite in his statements. Vague, wordy instruction leaves vague and indefinite impressions. Muddy and wordy illustrations by a teacher cannot convey to a pupil clear ideas. Clean, clear expression on the part of a pupil is the result of persistent, methodical training by the teacher. Incorrect habits of expression cannot be dislodged by spasmodic efforts on the part of teachers. A teacher should be uniformly purposeful and exacting.

Sound methods put the burden of the work upon pupils. A successful teacher does not recite lessons for pupils nor feed them with suggestive questions. He talks but little. Pupils go to school not to learn to lean upon teachers and

books, but to be trained in habits of self-reliance. They go to school not to hear teachers tell things, but to tell things themselves. Mind is developed only by its own activity. Mere filling is not culture; culture is the ability to reason. Think of this fact, talking teachers. Divide your talking by two or four and thus multiply the value of your services by four or eight. Much talking wearies. A good text-book is always better than a talking teacher.

A Moral and Intellectual Test. — The recitation is the best school test of a pupil's moral character. It gives a pupil an opportunity to define and describe himself. If he is manly and self-reliant, he will refuse promptings from his classmates; if he is indolent and dependent, he will seek every opportunity to shirk recitation. "It is the recitation, with its direct and indirect influence, which makes a pupil an independent, courageous student, or a hopeless beggar." A recitation should be made so exacting, so direct, so personal that a large majority of pupils will prepare their lessons. The character of the recitation determines the character of the pupil's study hours.

The recitation is the best school-test of a pupil's intellectual character. From the manner in which a pupil expresses himself, a teacher can judge of

his power to observe, to reflect, to imagine. Thinking is hard work, hence pupils are prone to clothe their ideas in ragged or incomplete sentences. The most persistent effort on the part of a teacher should be made to have a pupil express himself in clear, concise sentences. Training in expression should constitute a part of every recitation during the entire period of a pupil's school-life. Clearness of statement is evidence of culture. The mere ability to state a fact in careless or slovenly English does not suggest culture. Pupils should recite in their own language; they should not be permitted to quote the language of text-books—definitions excepted. The parrot-like recitation of facts in the language of others is not significant. The mind is not satisfied with the recitation of the words of others. Teacher, if you are a routine recitation hearer, get rid of the habit at once. Independent thinking on the part of teachers will lead to independent thinking on the part of pupils. Mere text-book facts are cheap and may be found in dictionaries, gazetteers, and encyclopedias.

Indirect Help Only. — Many teachers are ever too ready to help their pupils over every difficulty — over every obstacle which they should master unaided that they may learn to rely upon themselves. Teaching which makes school-life easy for a pupil

is destructive teaching. It robs him of his opportunity and gives him a wrong impression, not only of school-life, but of life in general. When a teacher feels that he should help a pupil, he should not do so directly. Suggestion is more helpful than telling because it excites the pupil's curiosity and sets him to thinking. The pupil should be led slowly and cautiously by means of questions to help himself out of his difficulty.

Much help on the part of a teacher weakens the will of a pupil and leads him to look for help when he should not receive it. The tactful teacher — the real teacher — seldom finds it necessary to do anything for a thinking pupil. An average pupil rejoices at the opportunity to test and exhibit his powers. Therefore the lessons should be neither too easy nor too difficult. If the lesson is too easy the pupils will lose interest; if the lesson is too difficult, the pupils will become discouraged. A pupil's effort should bear fruit in objective truth.

As he governs best who makes rules unnecessary, so he teaches best who enables his pupils to dispense with his aid. The soul rejoices only in self-won victories. It feels no special pleasure in results obtained through the help of others. Pupils should be encouraged to realize their aims through their own efforts, Teaching which does

not incline a pupil to think for himself is indifferent teaching. In many schools, pupils are not required to think for themselves. The teachers tell and the pupils believe. Traditional routine is master. Real teachers train pupils to rely upon themselves; school-keepers train them for beggars. Knowledge cannot be imparted by teacher to pupil. Education is progressive development — the history of a process.

Knowledge cannot be poured into a pupil's head as peas are poured into a pot. Knowledge can no more be given a pupil by a teacher than character can be given a child by the father. Education is a possibility merely; each one's self-activity must determine whether or not he will acquire it. To educate a child is to do more for him than to cram him with text-book facts; it is to train him in correct habits, moral, intellectual, and physical. Knowledge is not a gift, but an acquisition. All that a teacher can do is to arouse mental activity and lead a pupil to desire knowledge. The pupil must supply the desire. The best work a pupil does is that which teaches him to love work. There is a radical defect in a teacher who would lead children to believe that life is full of leisure and pleasure. Idleness blinds pupils to the work of opportunity.

Class Instruction.—In a school of thirty or more pupils, but little time should be given to individual instruction. Individual instruction lessens the value of a recitation, hence it has a tendency to encourage inattention during recitation. Time and energy are both wasted, if a teacher attempts to give much individual instruction. With the exception of an occasional hint, instruction should be class instruction. In classes, pupils teach each other. If several pupils are required to illustrate a principle or state a text-book fact in their own language, each will get a wider view of the matter than when taught alone.

Class recitation gives each pupil in the class an opportunity to measure himself with every other pupil in the class. It gives a teacher an opportunity to grade his pupils and to draw upon each for all. In class instruction a teacher is less liable to help than in individual instruction. If help can be had for the asking, a pupil will often get it when he should not receive it. If all attend, class instruction becomes truly individual instruction with the added interest that can come only from contact of mind with mind.

If much time is spent with one pupil, the other members of the class will become restless. Call on every member of the class as often as possible. Do

not permit ready and anxious pupils to use all the time. Give laggards and dullards a chance. After a pupil has made two or three blunders or complete failures, call on another pupil to do the work of the blunderer, but do not forget the blunderer.

Many teachers lose themselves and their pupils in the machinery of school-life. Forms and programmes have their uses in school as well as elsewhere, but they are not the essentials. Teaching, learning, doing, are mental processes — steps in the growth of the soul. The curse of the teaching of uneducated, untrained teachers is mechanism. No mere memory trainer can educate children. Education is not so much reading, so many encyclopedic facts; it is a desire, a preparation, a hunger for knowledge. Correct habits of thinking and doing are more real than facts and theories.

A Business Affair. — Pupils should not be permitted to hesitate when called upon to recite. They should not be permitted to get their lessons in the class. They should go to a recitation fully prepared and should respond to questions readily and cheerfully. Pupils should be trained to recognize recitation hour as the most important hour of the day. Each pupil of a class should be called upon to do his part of the class task; each should be required to exhibit himself. If a pupil hesitates and blunders.

stop him and call another pupil. Give delinquents another chance to recite, but do not scold them. Put the laggard into a lower class until he feels the disgrace his indolence has brought upon him. Be patient with a dullard for he may know more than he can express. Many dull pupils have grown into great thinkers.

A recitation is strictly a business affair. It should have a business as well as an intellectual and moral value. It should teach pupils that "Life is real; life is earnest." There is no room in school exercises for any form of sentimentalism. Enthusiasm, tact, and impartiality should characterize every recitation. Wakefulness on the part of both teacher and pupil is a necessity. A teacher whose heart beats only occasionally cannot hold the attention of a class. The living dead cannot stimulate the living to greater effort. Schools should train children to think and act quickly. A teacher should not excuse a pupil for failure in a recitation unless he knows that the pupil has studied faithfully all the time.

Question Pupils.—Correct methods of instruction begin or close a recitation with review questions. Reviews deepen impressions and awaken associations which aid retention. If pupils are confronted with review questions, they will be

more thorough in their work. Question only in regard to essential facts and principles. Do not tire and discourage pupils with questions about detail. Detail usually takes care of itself.

A teacher may know a subject but not know how to teach it. Skill in teaching depends more on a knowledge of the laws of mental growth than upon a knowledge of the subject taught. A teacher of limited knowledge, but sound method is to be preferred to one with ample knowledge and unsound method. The average pupil is so inquisitive, so self-helpful, that he needs little more than opportunity and the stimulation of a strong personality. Method may be a hindrance or a help; the value of opportunity depends wholly upon the kind of opportunity.

Correct methods of instruction require pupils to return to the teacher whatever he imparted to them. This a teacher can compel pupils to do only by questioning them. Pupils often recite flippantly the words of a text-book without the slightest idea of their meaning or application. Teachers should not assume that pupils understand what they recite or that they can illustrate definitions and rules.

Instruction should end in application. Knowledge without the power to apply it has little value either for the one who possesses it or for society.

Knowledge may be a dead possession. The application of knowledge has to be learned through practice. "It is practice that makes the master." Every teacher is a drill-master. Drill, drill, drill; apply, apply, apply what has been learned. But the drill, drill, drill of a routine school-keeper will never make learning useful.

A memory stored with facts without the ability to apply them is in a sorry condition. Recitation appeals almost exclusively to the memory, and does not, cannot develop the power to apply the facts learned. A pupil's ability to use his learning is the true test of a teacher's professional strength. "Truth that has been merely learned," says Schopenhauer, "is like an artificial limb, a false tooth, a waxen nose; it adheres to us only because it has been put on." It does not enrich the life of the learner. Recitation will not fix in the mind of a learner forms of expression, meaning of definitions or application of principles. Use gives meaning to learning. Doing defines, all else is cheap. Man is known, not by his opinions, but by what he does. "By their fruits ye shall know them."

Questioning pupils upon their lessons during recitation is an art—an undiscovered art in too many schools. Questioning is not telling. Proper questions should lead a pupil to tell—to think.

Seldom, if ever, repeat a question. By repetition you encourage the habit of inattention, increase your own work and consume time. Pupils should be trained to ask all questions concerning their lessons during recitation. A teacher should not permit pupils in their seats — non-reciting pupils — to annoy him with questions while he is hearing a class recite. While hearing a recitation a teacher should stand where he can see each member of the class. He should stand still. A walking, restless teacher distracts the attention of the class, also of the other pupils. Restlessness divides the presence and the power of a teacher.

Avoid Routine Methods. — Never have pupils recite consecutively, that is, in the order in which they sit or stand during recitation. Never do anything in a routine way. Routine recitation hearing is machine teaching. It is comparatively easy work, because it is comparatively worthless work. Ideals, enthusiasm, conviction and purpose are not bounded by set formulas; the soul of a leader cannot be imprisoned within a circle. Keep each pupil in the class constantly on the alert by tact. The method of a teacher determines the habits of his pupils.

Be always new, yet always the same. If a pupil's attention is to be held, he must feel that he

is likely, at any time, to be called upon for an explanation, a correction, or an illustration; and every day he should have an opportunity to recite. "Sitting silent and unnoticed day after day, he soon loses all interest, or becomes listless or restless, and ere long ceases to prepare the lessons for which he has no use."

One Thing at a Time. — Teach one thing at a time. The clearest images and deepest impressions are made when the mind is concentrated upon a single thing. The greater the number of objects simultaneously in consciousness, the less distinct the impression of each. The durability of a perception depends upon the quality of the attention which developed it. One may perceive so feebly that the impression will become confused with other feeble impressions and soon pass out of consciousness.

Teacher, be definite in your aims; select the important fact or principle and emphasize it; see that the class follow you and understand you. It is clear seeing and deep conviction that give life meaning. It is thus clear that dissipation in teaching means a confusion of impressions and little advance in mental power or knowledge. Pupils may recite the same lesson several times and not perceive a single principle in it.

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Accurate scholarship and manly independence leave lasting impressions upon pupils, but ignorance and dependence are obstacles in the way of intellectual and moral growth. A teacher should know the subject rather than its treatment by a special author. Slavery to text-books suggests incompetency and creates distrust in the minds of pupils. Teachers are more courageous and inspiring without a text-book in hand than with one. "By how much we know, so much we are."

Originality Essential. — No one who blindly copies the methods of another can ever make an inspiring teacher. Back of every success is originality, purpose and courage. A machine teacher does not carry into his work the primary elements of success. A teacher who does not study methods as well as text-books must always remain a copyist. As new and better methods are discovered, tested and approved, the office of teacher becomes more and more difficult to fill. The demand for trained teachers is steadily on the increase. Many small cities have established training schools, and States are building more Normal schools.

A teacher who is satisfied with his present attainments and ideals will soon be placed on the retired list. A teacher of to-day must meet the requirements of to-day. The presence of a breathing

teacher inspired with the zeal born of culture and a love of children is the real need of a large majority of our schools. The ability to inspire, command, direct and save is a teacher's greatest need. The familiar saying, "As is the teacher, so is the school," is pure truth. The teacher is the school. A weak teacher makes weak pupils; a talking teacher, indolent pupils.

Activity Contagious.—Sitting, dreaming teachers cannot see idle pupils. Sitting divides sight-seeing by ten and a teacher's influence to govern and inspire by twenty. Sitting teachers have put millions of school children to sleep. The weaker the teacher, the less he feels the responsibility of his work. During recitations teachers of all grades should make sitting the exception and standing the rule. If a teacher is not physically able to work he should resign; if he is not willing to work he should be dismissed. Some teachers are so feeble in presence, so weak in purpose, so indefinite and timid in speech that they have little to offer pupils when they stand and offer them all they have. Such teachers cannot run the risk of dividing their little personality with a chair. A true teacher gives to his school-work his entire being.

"We live in deeds, not years; in thoughts, not breaths;
In feeling, not in figures on a dial.

We should count time by heart throbs. He most lives
Who thinks most — feels the noblest — acts the best."

The ideal teaching-relation between teacher and pupil is born of faith in humanity and a spirit of sympathetic helpfulness on the part of the teacher. The atmosphere and environments of a schoolroom should be more cordial and inspiring than the atmosphere and environments of a cold storage warehouse. Passive, inactive believers cannot lead others to feel or to do. Passive, uncertain teachers always have passive, uncertain pupils. Teacher, if you lack the power of presence, develop it; if you lack vigor of speech and action, acquire it; if you lack enthusiasm, generate it; if you do not love children, quit teaching school.

"Work and enthusiasm," says Goethe, "are the pinions on which great deeds are borne." Enthusiasm is a flame which leaps from heart to heart. Man is more than cold intellect. A man whose head is full of book-facts is usually a poor teacher. A real teacher is always larger and wiser than a mere bookworm. When the principal thing about a teacher is purpose, he is greater than all methods. When his very soul is impacted into his teaching, he is indeed a moral and an intellectual leader. The real influence in education is not the fact taught, but the inspiration which accompanies its teaching. A teacher needs the power to will and the courage to do. If he would

inspire and direct, he must act. If he would free others, he must first free himself. If he would have self-reliant pupils, he must be self-reliant. He needs more than belief; he needs conviction; he needs more than conviction; he needs the courage of conviction.

Get Attention. — Giving attention is acquiring knowledge. A pupil must give undivided attention, if he would acquire clear and lasting impressions. Give your pupils to understand that they must give attention. Do not allow them to trifle with themselves. If you were born for a teacher, you can secure and retain the attention of your pupils during a recitation. If you cannot get the attention of your class and hold it, you cannot teach school. Interest depends upon attention. Lack of attention on the part of pupils is usually due to a lack of interest and enthusiasm on the part of teachers. As iron is forged into shape only when it is hot, so mind is drawn out only when it gives attention. What is called genius is little more than attention.

When more parents learn what teaching means, license to teach will be refused those who cannot secure and retain the attention of their pupils. What information a teacher imparts may be learned in a dictionary or encyclopedia, but the impulse to

thought can be given and quickened only by one whose personality commands attention, inspires action, and develops purpose. No one can prescribe for another an infallible remedy for the cure of any schoolroom disorder. The oldest and most successful teachers can only suggest methods and devices for young and inexperienced teachers. Children are not machines, nor should teachers undertake to handle them as matter.

A suggestion: Glance your eye along the class, pick out an inattentive pupil, call on him to recite; then glance your eye along the class again, pick out another inattentive pupil, call on him to recite; then glance your eye along the class again and again until you have called upon every member of the class. But many teachers cannot see or hear. Slowly, unconsciously, they become blind and deaf. Teachers need both eyes—trained eyes; both ears—trained ears; and an active full pulse. During a recitation an earnest, aggressive, sympathetic activity should characterize every expression and act of a teacher. Presence speaks. A strong personality is always present in a successful teacher. An aggressive presence compels attention.

Written Recitation.—Tablet and pencil should be freely used above the second year or grade. Each topic should be thoroughly reviewed in

written recitation. I do not mean a formal test examination which measures a pupil's knowledge by per cents, but carefully written recitation. It is in a written recitation that conciseness and clearness of statement are best secured. A written recitation trains pupils to closer attention to the detail of composition than oral recitation.

In geography, history, language and grammar, one carefully prepared written recitation, reviewing a subject or a chapter, is worth several oral recitations, provided the written work of the pupils is carefully examined in the class, and the most objectionable mistakes pointed out by the teacher and corrected by the pupils. Over-criticism by a teacher discourages pupils. Technical distinctions in regard to detail weaken the impressions made by the important principles and facts. It takes half a lifetime of schoolroom service to learn to distinguish between the essential and the non-essential matter in our text-books—to learn that the greater contains the less.

"Teaching," says Tompkins, "is the process by which one mind, from a set purpose, produces the life-unfolding process in another." A teacher's secret lies in his power to develop, in the minds of his pupils, a condition similar to the one present in his own mind. Teaching is a mental process.

Blackboard and tablet should never be used to relieve the mind of the strain required to develop and strengthen it. Mechanical recitation is the radical fault in our methods of instruction. Machine recitation cannot arouse mental activity. The mind possesses only what it does. The particular end sought in a recitation should be secured through the universal aim of education. Every recitation should be made a means of culture. Knowledge problems are but a small part of education. To limit education to a bread and butter utility is to miss the real aim of education. It would degrade man into a finely adjusted machine. Life is more than money-getting. The utilitarian or lower aim of education seeks only the business value of education; the spiritual or higher aim seeks the spiritual worthiness of the individual.

"Know not for knowing's sake,
But to become a star to men forever."

The greater contributions to the wealth of the world have been made without regard to mere utility. It is clear that the method which is best for the mind of a pupil is best also for practical life. The aim of every teacher should be to substitute, in the minds of his pupils, intellectual life for sensuous life. Sensation has a physical basis; thought is the product of the mind; sensation depends upon

time and space; thought is independent of time and space. Education emancipates; it frees the soul of sensuous environment and carries it into the realm of spiritual truth. A teacher who sees only the business value of education has a very low idea of the aims and ends of life. He lives with the material.

"We teach and teach
Until like drumming pedagogues we lose
The thought that what we teach has higher ends
Than being taught and learned."

The Word Again.—The little word "again" may be made a very helpful word in a recitation. If properly used, it will save much time for pupils. When a pupil blunders or makes a statement in slovenly English, the teacher should say "again" and the pupil should try again. Why should a teacher say "John, you may recite again" or "Mary, you know better than that." The persistent use of "again" will do more for a pupil than a scolding. In this way, every recitation may be made a valuable language lesson. The liberal use of this little word will do more toward training a pupil in the use of good English than high school rhetoric in later years.

The mechanical phase is not the essential part of a recitation. Knowing is not a mechanical process. A teacher who is conscious only of the me-

chanical process by which a pupil finds results is an unskilled laborer. (Below the formal and visible lies the spiritual and invisible.) There is no subject taught in school which has not its relation to the soul. There is culture in the common branches. In education, the essential is not the fact taught, but the spirit in which it is taught—the manner and method of the teacher. “The whole sky of truth bends over each recitation; and a teacher needs but climb Sinai to receive the divine law.”

Teacher, be yourself.

“Truth is within ourselves; it takes no rise
From outward things, whate’er you may believe.
There is an inmost centre in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in.
This perfect, dear perception . . .
. . . And, to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.”

Unity of belief is poverty of intellect. An ounce of inspiration is worth a pound of direction. Think out an ideal recitation by studying the laws of mental development and the aim and end of education. An ideal is a personal possession and by an immutable law it seeks to outpicture and actualize itself. Nothing is so false and dogmatic as

"This is the only method." Method cannot be fitted to the mind as clothes are fitted to the body. Method is personal and incommunicable. It is self. A new truth finds its abiding place only through misapprehension, friction, and personal sacrifice. Ignorance and prejudice occupy most of the space and a man with a new idea is an intruder.

A teacher should look within for the inspiration which inspires his pupils. He should rely more on his personal power than on text-books; he should rely more on sound methods of instruction than on devices. If he would train and discipline the minds of his pupils, his instruction must be in accord with the laws of mental development. Education is governed by eternal laws. The manner in which a pupil acquires knowledge depends on the method of the teacher. "The act of acquiring knowledge," says White, "is of more benefit to the child than the knowledge acquired." A child is made a man by education. School education lays the foundation; self-education erects the building. A teacher who does not feel that he is being self-educated is intellectually unfit to teach others.

Be a student. Consciousness of incompleteness and imperfection is the evolutionary principle

which urges us to further effort. No one succeeds who is content to remain in a state of rest. Contentment means decay and death. Aspiration is a measure of moral purpose. A teacher who has realized his ideals is morally and intellectually unfit to teach school. When a teacher ceases to learn, he ceases to be inspiring. Only those who are mentally awake can awaken and interest others. No one is complete; no ideal is ever realized.

Work, not for popularity, but to inspire and save your pupils. "Popularity is for dolls." To work for applause or place is to live the life of a slave. He who feels that he needs the vote of the majority does not know the history of progress or the infinite worth of truth and sacrifice. The best, the highest has always been opposed by the masses.

The will is the architect of fate. Accomplishment sets theory aside. A *man* teaching is worth more to a class of pupils than all theories, methods, and devices. Awake to the fact that teaching is a spiritual process — that the formal recitation is only the visible machinery through which the spiritual is awakened and strengthened — that "The letter killeth, but the spirit maketh alive."

Teaching children is a fearful responsibility. Only men and women of culture, conviction, and courage should be licensed to teach school. The

present, cheap estimate of the value of child-life and opportunity is a reflection upon the free school system. So long as teaching is a stepping-stone to more lucrative professions, just so long will our children be the victims of inexperience, ignorance, and local favoritism. There is something radically wrong in our educational system when the best teachers quit the schoolroom for places in business or other professions, and leave the training of our children to uneducated, untrained boys and girls.

I believe that the present condition of the science of education and the art of instruction is comparatively crude. Consistency is change in the direction of better methods and a clearer knowledge of human nature. Progress is the watchword. Little that has been good in one generation has significance in the next generation. Use what the past has given you in building for the future.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

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